

THE CAPITAL JOURNAL.

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CLARE B. IRVINE, Manager.

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Office, corner Court and Liberty Streets.

SATURDAY, JULY 6, 1889

MONEY spent for education is put to its highest economic use.

LIGHT and power are the foundation necessities of civilization.

ELECTRIC light and power will produce more changes in the mechanical servants and conveniences of civilized life than has ever been caused by the use of any other method or force which has been subjected to man.

CARRIAGE manufacturers are predicting that in the not distant future wooden wheels will be done away with, and steel wheels substituted on account of the increasing scarcity of lumber for wheels.

Two new words are coming into use—"graphotype" to describe the instrument used by type writers, and "typoscript" to describe what is written. The abbreviations are TS. and TSS. Just as for manuscript we have MS. and MSS.

WE EAT TOO MUCH MEAT. A very mistaken opinion exists among us as to the need of meat to give strength—an opinion based on grossest ignorance and dull observation. The most powerful animals live on vegetables exclusively. The elephant, river horse and rhinoceros are pure vegetarians. Of all animals built for strength and speed the horse kind is the chief, and when the horse is fed on hay and barley or oats his endurance is extraordinary.

meal, barley, rice and the like certainly bear the palm for strength and endurance. The Mongolians live on tea, barley meal and butter. They put the butter in their hot tea and drink it. Often for weeks together they live on warm water, into which a little barley meal has been thrown and stirred. This suffices for breakfast and supper on their pilgrimages to Tibet over the Himalayan ranges. [See "Hue's travels in Tartary."] The Chinese palanquin bearers live on rice, rarely getting as much of it as they desire. They trot along all day under very heavy burdens.

Travelers in Syria assure us that the Syrian porters bear the heaviest loads of all persons who do a like business and that a handful of dried figs and a cup of good water suffice them for a meal under their hardest tasks.

It is not only true as to races that those which live most temperately on simple vegetable diet are strongest and most enduring, but it is true as to individuals in each race. All persons famous for strength or speed and endurance are remarkable for the simplicity of their diet. Perhaps the most remarkable man in that respect was Ernest Meston, a Norwegian sailor in the British navy early in this century. He ran from Portsmouth to London in nine hours, then from London to Liverpool in thirty-two hours. After the battle of Navarino in 1827, he left the navy and became a professional runner. He ran several matches and then started from Paris, Place Vendôme at four p. m. June 11, 1831 and entered the Kremlin at ten a. m. June 25th, a distance of 1700 miles in 131 days. He always ran. His sole refreshment was one biscuit and an ounce of raspberry syrup each day and two short rests of fifteen minutes in twenty-four hours, and these rests he took on foot leaning against a tree or post, with his face covered with a handkerchief as he slept. In 1836 he went from Calcutta to Constantinople through Asia, 5645 miles in fifty-nine days. He started to discover the springs of Nile May 11, 1845, from Silesia; ran to Jerusalem, thence to Cairo and up the west shore into Upper Egypt. Here, just outside of Syng, he leaned against a palm to rest as usual, a handkerchief over his face. He rested so long, so many persons tried to wake him, but he was dead. It had been the fashion to hire him, and his feats were notorious the world over. So far as known his powers of speed and endurance were never equaled. A lesson of moderation was this life, and deserving of a monument for our instruction.

MR. HOLDEN'S NARRATIVE.

A Romantic Story of Shipwreck, Captivity and Suffering.

CAST AMONG BARBAROUS SAVAGES.

Horace Holden Subjected to Unheard of Sufferings Among the Barbarous Pelew Islanders.

CHAPTER VII.

It may now be proper in this place to give some account of the place where our unhappy lot was cast, and of its rude and miserable inhabitants. It will be impossible to convey a correct idea of their ignorance, poverty and degradation; but some conception may be formed by imagining what the condition of beings must necessarily be, when wholly separated from the rest of their species, stripped of all the refinements of life, and deprived of all means and opportunities for improvement. We were now upon the small piece of land called by the natives Tolee, but known to navigators by the name of Lord North's Island, situated between the third and fourth degree of latitude, and in longitude one hundred and thirty-one degrees, twenty minutes east. It is also known by the name of Nevil's Island and Johnston's Island; and it has been hitherto considered by navigators and others as uninhabited. This is not surprising, as we were told by the natives that no white man had ever visited the place; though it seemed, from the pieces of iron in their possession, and from other circumstances, that they had had some communication with the Spaniards and Portuguese in that quarter of the world. Like many other islands in those seas, this is surrounded by a coral reef, which is from an eighth to one-half of a mile wide, but outside of the reef the water is apparently fathomless, the water being as blue as it is in the middle of the ocean, and the largest vessels may in many places approach within a quarter of a mile of the beach. The whole island rises so little above the level of the sea, that the swell often rolls up to a considerable distance inland. It is about three-quarters of a mile in length, and not far from half a mile in width. There were upon it three and four hundred souls, at the time when we were taken there; but the number was considerably diminished by famine and disease before we left. The inhabitants are in a state of entire barbarism and ignorance. The men wear a sort of girdle or belt made of the bark of a tree. This is girdled round the loins so as to leave one end to hang loose behind, the other is brought forward and fastened to the belt in front. This is their only clothing. The females, after arriving at the age of womanhood, wear an apron made of the leaves of a plant, by them called kurrenung, split into fine strips and plaited. This extends from the loins neatly to the knees. Some few wear rings upon their wrists made of white shells, and some had this kind of ornament made of turtle-shell. In their ears, which are always bored, they sometimes wear a leaf; and round their necks a necklace made of the shell of the coconut, and a small white shell, called keem shell. The children go entirely naked. The complexion of these islanders is a light copper color, much lighter than the Malays, or the Pelew islanders; which last, however, they resemble in the breadth of their faces, high cheek bones, and broad flattened noses. They do not color their teeth, chewing any thing, as many of those islanders do; but their teeth are so strong that they can husk a coconut with them instantly. Their principal food is the coconut. They occasionally succeed in procuring fish, though the supply obtained during our residence there was exceedingly small. Their fish hooks are made of turtle shells, and not well contrived for the purpose; but we could not induce them to use our hooks, till they had heated them and altered their form so that they would not hold the fish. They did this because they said that Yarris (God) would be angry with them, if they used our hooks without preparing them according to their fashion. Sometimes they are so fortunate as to obtain a sea turtle; five only were taken during the two years we were there. The turtle, I may add, has something of the sacred character with them. They also raise small quantities of a vegetable somewhat resembling the yam; but while we were with them they were unsuccessful in cultivating it. These constitute the slender means of their support; and they are thus barely kept from actual death by famine, but on the very verge of starvation. When any one of them begins to fail, for want of food, so that his death is pretty certain, they

inhumanly turn him off from among them to starve to death.

Their religion is such as might be expected among a people in their condition. Their place of worship is a rudely constructed building, or hut, about fifty feet long and thirty feet wide. In the center, suspended from the roof, is a sort of altar, into which they suppose their deity comes to hold converse with the priest. Rudely carved images are placed in different parts of the building, and are supposed to personate their divinity.

As nearly as could be ascertained by us, they supposed that the object of their worship was of like passions with themselves, capricious and revengeful. During the time we were with them, they attributed to his displeasure their want of success in taking fish as they had done in former times, and the unfruitfulness of their bread-fruit and cocoa trees.

Their religious ceremonies are singular. In the commencement the priest walks round the altar and takes from it a mat, devoted to the purpose, which is laid upon the ground. He then seats himself upon it, and begins to hoot, in the meantime throwing himself into a variety of attitudes, for the purpose of calling down the divinity into the altar. At intervals the congregation sing, but immediately stop when the priest breaks out in his devotions. By the side of the altar is always placed a large bowl, and six coconuts. After the incantation is gone through and the divinity is supposed to be present, the bowl is turned up and four of the nuts are broken and put in it, two being reserved for the exclusive use of a priest by them also called "yarris". As soon as the nuts are broken, one of the company begins to shout, and, rushing to the center, seizes the bowl, and drinks of the milk of the nut, generally spilling a greater part of it upon the ground. After this a few pieces are thrown to the images, and the remainder are generally eaten by the priests. This closes the ceremony, after which they indulge in any recreation that chances to please them best.

While we were on the island several earthquakes happened, and some of them pretty severe. On those occasions the natives were much terrified; they would not let their children speak a word; and they said among themselves, Yarris (God) is coming, and Tolee (the island) will be destroyed. They were also very much alarmed at thunder and lightning; and use to say at such times, Yarris tee' tree, (God is talking). I do not know how they would be affected by an eclipse, as none happened, that I noticed, while we remained there.

I will here mention some other things in respect to their customs and usages, as they now occur to me. Their implements of war are spears and clubs; they have no bows and arrows. Their spears are made of the wood of the coconut tree; the points of them are set with rows of sharks' teeth; and, being at the same time very heavy and from ten to twenty feet long, are formidable weapons. Their canoes are made of logs which drift to their island from other places, there being no trees on it large enough for that purpose; they are hollowed out with great labor, and are of very clumsy workmanship; to prevent their oversetting, they are fitted up with outriggers, like those of the Pelew islanders. They kindle their fires, as they informed me, by rubbing two pieces of wood together, as is common in the islands of the Pacific Ocean; and they cook their turtle or other meat, when they are so fortunate as to have any; as well as their vegetables, by covering them with heated stones. I should state, however, that during the whole time we staid among them, fire was always preserved in some part of the island, so that there was no necessity for kindling it in the manner here mentioned. Like other savage people, they reckon time by moons. I could not learn that they ever reckoned by any other period, except, indeed, when speaking of two or three days. They take pride in their hair, and are particularly careful about it, washing and cleansing it almost every day. They do not color it, however, as the natives of some islands are said to do; but they moisten it with the juice pressed from the coconut, which gives it a very glossy appearance; and it is frequently so long as to reach down to their waist. Their mode of salutation is to clasp each other in their arms, and touch noses together, as is practiced in many other islands. We found no musical instruments of any kind among them. They sometimes, on particular occasions, would sing or bawl out something like a rude tune; but we could not understand it. We frequently tried to teach them to whistle, and their awkward attempts to do it amused us, but they were never able to learn how it was done.

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Merit Wins Hood's Sarsaparilla cures Scrofula, Salt Rheum and all Humors, Dyspepsia, Sick Headache, Biliousness, overcomes That Fretful Feeling, creates an Appetite, strengthens the Nerves, builds up the Whole System. Hood's Sarsaparilla is sold by all drug stores. Price, \$1; six for \$5. Prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass.

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The best salve in the world for cuts, bruises, sores, ulcers, salt rheum, fever sores, tetter chapped hands, chilblains, corns and all skin eruptions, and positively cures piles or no pay required. It is guaranteed to give perfect satisfaction, or money refunded. Price 25 cents per box.

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Hon. Sol. Hirsch, U. S. Minister to Turkey, leaves Constantinople on the 17th inst., for Oregon, to remain a brief while, then return to his post.

\$100 REWARD. \$100.

The readers of the JOURNAL will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. All's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength, by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O., Sold by Druggists, 75c.

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ABOUT THE CITY OF SALEM.

Lots in Highland Addition are High and Dry and Well Located; Most Excellent Drainage

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